

PEOPLE'S PULPIT...



Sermon by
CHARLES T.
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Most Comforting Words, Words of Life

"Comfort one another with these words" (I Thessalonians iv, 18).

Utica, N. Y., Aug. 21.—Pastor Russell of Brooklyn Tabernacle preached here twice today to large audiences. We report one of his discourses from the above text. He said in part:—

One of the wonderful things about the Bible and the Christianity founded upon the Bible's teachings is the fact that it contains so much sympathy—comfort for the bereaved, the sorrowing, the troubled. This is not true of any other book or any other religion in the world. And who is there that does not at some time in life need sympathy, need encouragement, need a powerful and loving friend such as our Bible assures us our God is to all who will accept his favor?

But our great Adversary, Satan, seeks to make the light appear dark and the darkness appear light. He seeks to negative the testimonies of God's Word, and, to a very great degree, his deceptions have been successful, as is witnessed by the creeds of Christendom. Practically all of our creeds, even though they assert that God is gracious, merciful, kind and loving, contradict this description of him and his Plan for humanity in monstrous terms, fendish in the extreme. The majority of creeds tell us of his foreordination and pre-arrangement of whatsoever comes to pass and that this signifies that a saintly handful will gain eternal life in joy in heaven, and that the unsaintly thousands of millions of heathendom and Christendom are equally foreordained to spend an eternity of torture foreknown, foreintended and provided for before their creation. Is there comfort in this? Is such a plan God-like or Satanic? Could any intelligent and good being rejoice in such a plan of damnation or sincerely worship an Almighty God who would so misuse his unlimited power to distress his creatures, "born in sin, shapen in iniquity; in sin did their mothers conceive them?"

The minority of Christian creeds declare the same results, but that they were not designed of God, not foreknown by him, not predestinated. They tell us in other words that we have an incompetent God, well-meaning, but deficient in wisdom and in power. Is there any comfort in this? Would it assuage the grief and pain of those suffering in eternal torment if they could be assured that their lot was such, not because of Divine premeditation and design, but because of Divine incompetence? Surely there is no comfort to be had from such a view!

After all, we Protestants did not make much of an improvement upon the theory held by our forefathers against which we protested in the sixteenth century. Surely purgatorial tortures of a few centuries are no worse, no less comforting than our Protestant conceptions of an eternity of torture for all the non-elect. Our Catholic forefathers manufactured Purgatory without a shred of Scripture upon which to base the theory. They built it in their imaginations; they invented its fires and tortures. Our Protestant forefathers, using their imaginations, gave us an eternal torment hell—not more tangible, not more Scriptural than Purgatory. They did indeed use a Scriptural term—sheol, hades, hell—but, overlooking the fact that these words all signify the state of death, the condition of the dead, they wrested the language and warped it in an unscriptural manner to signify torture. The penalty or "wage of sin is death." They made of it torture everlasting, without the slightest authority of Scripture except a misunderstood and misapplied parable, which, rightly understood, teaches a totally different lesson. The false Gospel has surely lost its power. People are becoming too intelligent to endure it. As a consequence attendance at Churches is decreasing and reverence for God is diminishing. Infidelity, called Higher Criticism, etc., is increasing.

The need of the hour is the Gospel of comfort. St. Paul declares what we all know, namely, that "the whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God." Here we see the necessity for this Gospel of comfort. We see also that God has provided it and that it is coming to the world in the end of this Age. In the dawning of the new Age, it will come to the world in general as soon as the elect Church shall have been selected and, by the "First Resurrection" power, glorified with her Lord as his Kingdom class, as the glorified sons of God, whose mission it will be to bless all the families of the earth.

"Father of Mercies—God of All Comfort."

When St. Paul says, "Knowing the terrors of the Lord," he evidently refers to the fact that our Creator has declared that "the wage of sin is death" (not eternal torment); that "the soul that sinneth, it shall die" (not live in torment); that "all the wicked will God destroy" (not preserve in fire); and that only such as come into vital relationship with the Redeemer can have everlasting life. Knowing these things respecting the Divine government, we persuade men everywhere, "Be ye reconciled to God"—and thus attain the only eternal life which he promised.

But, on the other hand, note the kindly description of our God which

the Apostle furnishes. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all of our tribulation, that we may be able to comfort them that are in any tribulation, by the comfort with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ. And whether we be afflicted, it is for your comfort and salvation; * * * or whether we be comforted, it is for your comfort and salvation. * * * knowing that as ye are partakers of the sufferings, so shall ye be also of the comfort" (II Corinthians i, 3-7).

What a wonderful statement respecting the Divine Intentions for the comfort of the world and the comfort of the Church, all proceeding from "the God of all comfort." Nothing written in any sacred books of any people at any time reveals such a God as the God of the Bible—a God infinite in Justice, Wisdom, Power and Love. It is he that is "working all things according to the counsel of his own good will," for the ultimate comfort and salvation of as many of his creatures as will accept his favors, after being brought to a knowledge of the truth respecting them. The Church is now comforted during this Gospel Age (saved to the highest plane of the heavenly nature) and during the coming Age the world is to be comforted and saved to the human nature—as many as will. For the world this means the glorious opportunity of the mediatorial reign of Christ which will constitute their time of restitution, uplifting, resurrection to all that was lost in Adam and redeemed by the precious blood of Christ (Acts iii, 19-21).

"Comfort—With These Words."

In order to appreciate the meaning of our text we must consider the words of the Apostle preceding it, beginning with the 13th verse. He declares, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." All Christian people agree that the word sleep here refers to those who died. They are not asleep in heaven, of course, for there all is wakefulness and intelligence and joy. They are not asleep in Purgatory, of course, for, according to our Catholic friends, sleep there would be an impossibility. They are not asleep in an orthodox hell, for, according to the description given by Protestants, none could sleep there. Where, then, are those who are "asleep"? St. Paul says that we should not be ignorant concerning them. Have we not been ignorant in the past—foolishly ignorant? We have ignored the Apostle's words entirely. We have refused to believe that any are asleep and claim that all are awake, alive—a few in heaven, the many in Purgatory or eternal torture.

But St. Paul was right! The entire Bible teaches that all who die fall asleep. Thus we learn of St. Stephen, the first Christian martyr, that he "fell asleep" (stoned to death). We read of the good and bad, kings and peasants, falling asleep in death. We read that King David slept with his fathers—some of them good, some of them bad. We read that Abraham slept with his fathers—some of them heathen. The Bible tells us where they sleep and that they will all be awakened from the sleep of death in due time—in the resurrection, during Messiah's reign of a thousand years. The Prophet declares that "Many that sleep in the dust of the earth shall awake, some to life everlasting and some to shame and lasting contempt" (Daniel xii, 2).

Those who will be awakened from the sleep of death unto resurrection of life will be the blessed and holy, the saintly, who will be associated with Messiah in the Kingdom work for the blessing and uplifting of the non-elect. Those who will be awakened from the sleep of death to shame and age-lasting contempt will be the non-elect world. Their shame will be in proportion as they have enjoyed light, knowledge and opportunity and have failed rightly to appreciate and use these. They will have contempt from their fellows, in proportion as their shortcomings of the present time will be shown up. Many highly esteemed amongst men will be awakened to that shame and age-lasting contempt. But their case will not be a hopeless one. Much of their weakness and dereliction were the result of Adam's transgression and the sinful conditions which have resulted, including unfavorable environment. God has provided in Christ redemption for all from the sins and weaknesses resulting from Adam's disobedience and thus the entire race of Adam is guaranteed an individual trial under favorable conditions—for life everlasting or death everlasting.

All who will render obedience to the

laws and regulations of Messiah's Kingdom will begin to rise up, up, up, out of their fallen, degraded condition of sin, and be brought back to all that was lost in Adam and redeemed at Calvary. In proportion as they will retrace their steps and come back into Divine fellowship their shame will decrease and their contempt also. Finally in the consummation of that age all who will have attained full restoration and regeneration and freedom from shame and contempt. The

unwilling and disobedient and rebellious will be destroyed in the Second Death—"twice dead, plucked up by the roots"—without hope of any further resurrection or restitution.

"Comfort With These Words."

St. Paul urges that Christians should not be ignorant concerning those who are asleep—that they "sorrow not even as others who have no hope." It is bad enough to think of millions of the heathen as being totally extinct, hopelessly dead, without any prospects of a resurrection. The same would be true respecting our neighbors and friends, parents and children, brothers and sisters, who are not saintly, who are not in "Christ Jesus," who are not heirs of God and joint-heirs with Jesus Christ our Lord. And if it would be a sore trial to think of them as utterly destroyed in death and without hope of resurrection, resurrection, how much worse would it have been when, in our misunderstanding of God's plans, we thought of them as being in either Purgatory or eternal torture. Such a false conception of the Divine plans is even worse than to believe them without hope and extinct.

The Apostle proceeds to point out the basis of this hope in these words, "If we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring (from the dead) with (by) him" (I Thessalonians iv, 14). So, then, the Apostle declares, the resurrection hope is the Christian hope, and the basis of the hope of this resurrection is that Jesus died that he might be man's ransom—that he arose from the dead that he might be the great Deliverer of mankind, the Prophet, Priest and King of God, and that he might gather to himself the elect Church, the Bride, the Lamb's Wife, as his joint-heir.

Christians, of course, in thinking of the resurrection of the dead, would primarily, chiefly, consider their dear ones of the household of faith; hence the Apostle continues his argument, saying, that those of the Church living at the time of the Second Advent will not precede or hinder those members of the Church who have died during the past centuries, for the dead in Christ shall arise first—shall be awakened first from the sleep of death.

"Them That Sleep in Jesus."

We cannot think that the Apostle refers merely to the Church in this case, for uniformly, in speaking of the resurrection of the dead, he refers both to the Church and to the world, the "resurrection of the just and of the unjust." So in this case he evidently refers both to the Church and to the world as "asleep in Jesus." The expression will be noted as different from another one of his respecting those who "sleep in Christ." The latter expression evidently refers to the Church as the glorified members of The Christ. But in speaking of those asleep in Jesus he evidently has reference to the whole world of mankind. The whole world died in Adam without having a voice in the matter of their birth or trial or condemnation. "Condemnation came upon all because of one man's disobedience." Likewise justification is to pass upon all of our race through the precious merit of Christ's sacrifice. The fact that he "died, the just for the unjust," constitutes his death a satisfaction price for the sins of the whole world.

From this standpoint, therefore, the whole world not only died in Adam, but now sleeps or waits unconsciously for a resurrection of the dead through the merit of our Redeemer's sacrifice. If we believe that Christ died for our sins and laid the foundation thus for his great work of blessing the world of mankind, including the Church, the first-fruits, let us believe also that God who began his good work will stop until he shall have brought forth judgment unto victory—until all the redeemed world shall be brought to a knowledge of the Redeemer and of the Heavenly Father and to an opportunity for life everlasting through obedience. The world died in Adam—"In Adam all die." Jesus is the Redeemer of the world. "Even so all in Christ shall be made alive."

The message has reached the Church only, as yet. In due time it will reach every member of the race. The Church is already reckoned quickened from the dead by the holy Spirit and will shortly be born from the dead in the "First Resurrection." The world, therefore, from the Divine standpoint is not dead in Adam now, but merely asleep in Jesus, waiting for the glorious time when, his Kingdom established, he shall call all mankind from the prison-house of death, from the tomb, that each may learn to the full of the grace of God in Christ, and have opportunity for attaining life everlasting.

These are the words in which we are to comfort one another—words of hope respecting the resurrection of the dead, both the just and the unjust—words of sympathy, words of assurance, words that show that God is better than all our fears; that yet in a little while he shall come will establish his Kingdom—first the Church in glory and secondly Israel and all the families of the earth through them. Every thing connected with the Divine message is full of hope, full of encouragement, full of blessing, to those in the condition to receive it.

Doubled in Value.

A Missourian who bought some Texas land and wanted to unload it told a prospective buyer that it had "doubled in value since I bought it." "But," said the other, "you offered to sell it to me for the same price you paid. How has it doubled in value?" "Well, you see, I gave twice as much as it was worth."—Kansas City Star.

Exchange of Compliments.

Maud—My mamma says she can remember when your mamma kept a grocery shop.

Marie—My mamma says she can remember how much your mamma owes her for groceries.

Try a News want ad.

Hoskins News.

Fred Schroeder, sr., returned Saturday from a two weeks' vacation trip in and about Denver.

Two calves were killed by lightning in the electric storm on Tuesday.

Elmer Darling came home on Sunday after spending a part of the summer with relatives in Decatur, and the remaining few weeks at the Wesleyan university.

Mrs. Manck and daughter, Miss Ida, attended Gollmar Brothers' circus in Wayne on Friday.

Edwin Schenel of Crofton was a visitor in Hoskins over Sunday.

Miss Dora Green returned Friday from Ponca where she was attending the Dixon county institute.

Mr. Westerhaus of Winslow, a theological student of Milwaukee, conducted the services in the Lutheran church on Sunday in the absence of the Rev. Mr. Aron.

A dance was held at the bowery last Saturday evening and the usual good time was enjoyed.

Bert Templin returned Saturday from a several weeks' sojourn in Hot Springs, S. D.

Miss Margaret Schenel and Messrs. Harry and Vernon Ziener were visiting in Wayne Friday.

The Misses Pauline, Anna and Amelia Schroeder and Conrad Schroeder returned Monday from their western pleasure trip.

Frank Hart ended his vacation Saturday, having enjoyed a two weeks' stay at the popular Hot Springs.

The game with Wayne that Hoskins had scheduled for Sunday, did not come off for some unexplainable reason. Therefore, Hoskins played the "Sluggers," but the score has remained a mystery.

Peter Leif was taken to an Omaha hospital Saturday to be treated for throat trouble.

Harry Ziener went to Decatur on Monday.

Hoskins teachers are attending institute in Wayne this week. The representatives are the Misses Hilda Aron and Margaret Schenel and the Messrs. Darling and Vernon Ziener.

Mrs. Neff, Lloyd Rohrke and Albert Aron were on the sicklist last week.

Vaughn Tollinger who has been employed in the Edwards-Bradford Lumber company, resigned his position and returned to his home in Sioux City Tuesday.

There will be no services in the Lutheran church on next Sunday.

Jim Pyle of Wayne visited friends here last Sunday.

Miss Anna Wagner of Stanton is visiting at the Eugene Reichstadt home.

Ernest Behmer, sr., left Friday for Hot Springs to visit his son, Edward Behmer, who is there recovering from a recent operation.

A dance was held at the August Behmer home on Saturday evening and every guest pronounced it a decided success.

Miss Christine Lundquist departed Saturday for Carroll, where she will assume the duties of housekeeper in the home of her brother, Elmer Lundquist, who has a controlling interest in the bank of that place.

Glenn Green spent a very enjoyable vacation in Hot Springs and returned home Saturday.

Mrs. Henry Schmitt and small daughter of Blair, were guests at the E. Rautenberg home last week and departed for that city Friday.

S. A. Baker of Oakdale arrived on Tuesday to fill the vacancy in the Edwards-Bradford Lumber company by Mr. Tollinger's resignation.

Back Into Old Italy.

Florence, Italy, Aug. 4.—Special to The News: We are in the good old summer weather now and it is real hard on us, since we have spent so much time in the snow in the Alps and Appennines.

On leaving Trent we went into Venice, that charming city built upon the Adriatic sea, and you must remember that in this wonderful city you hear no sound of tramping horses or rolling wheels, but leisurely you see the black gondolas plying up and down the three hundred canals that form the streets of this ancient capital of the Venetian republic. Everything in this town is amusing. The people are so friendly and they act like they had known you for years. The little streets are often two feet wide and crooked as a coiled snake, and the little bazaars remind one of children's play stores. Yet in this fascinating city far, far away from America, we met more native people who spoke English than we found in Berlin, Dresden or Munich.

The most attractive thing in Venice is to take a gondola in the evening and go out on the Grand canal and hear the splendid concerts given by Venetian musicians. The stars shine, the flaming lights glisten over the water and the music mellow as a summer dream peals from shore to shore. Venice is a city of factories, such as glass, porcelain, pottery, knives and antiques of various kinds, yet it is said that one-third of the inhabitants of Venice are beggars, and I believe that this is true.

From Venice we went to Padua, a city of 50,000 people, the oldest city in the north of Italy, and its foundation was ascribed by Virgil to Antenor. There is an old cathedral in the city built in 1380, and also a thriving university. Passing on southward from Padua we stopped at Ferrara, situated near the Po river. The main streets are broad, well paved and flanked by good houses and shops. But the side streets are grass-grown and dirty. The School of Painting is noted in history, and the names of students have held the foremost rank, such as Cosimo Tura, Ercole Grandi, Lorenzo Costa, Dosso Dossi, and Garofalo. Then, the city has given refuge to such pioneers of religious liberty as Calvin and it was the birthplace of Savonarola. Ariosto spent

his youth here and Titian often found employment in the town. Lord Byron also lived here, and Tasso was imprisoned in the St. Anna hospital. It was captured by the Austrians in 1849, but given up by them in 1860.

Our next important stop was Bologna, a place of 140,000 people and an important railroad center. This is the capital of Emilia and the seat of the university, which was founded in the fifth century. There is a fine national art gallery in the city.

High Taxes Make Beggars.

Our next stop was at Porretta, a city noted for its baths and mineral springs. Here we saw 3,000 Italian soldiers camped for the summer, and I may add, if Italy did not keep so many soldiers, there would not be so many beggars and paupers, for the taxes of this little kingdom are unbearable by these down-trodden people, yet there is no hope ahead and no light of a better day. I am not surprised that there are so many anarchists developing in Italy. The restricted measures in business are unjust and unfair. As an example, we were met at the station by the proprietor of our hotel in his own carriages, but because these did not contribute tips to the police for driving in the station yard, the policemen came out and cursed them very vehemently. Just think of human beings who must submit to such indignities.

We passed on to Passo dell'Abetone, a beautiful little city far up in the Appennine mountains—in fact, this is the highest summit of this range—and after all it is wonderful how the trains wind up among these lofty peaks. Looking below we see the valleys, rich in fruit and grain, but the peaks are mostly barren, with scattered shaggy trees along the ridges.

Our next leap was to Pistola, a city which was anciently the capital of a little republic which was conquered by Florence in 1351. Many fine churches and palaces now in ruins attest the former greatness of this capital. The manufactured articles produced here are silk and linen goods and pistols, its name being derived from these weapons.

Each day the charms of these old cities grow upon us and it is wonderful how things remain the same for one or two thousand years. Even the agricultural tools and the manner of life could not have been much more primitive than that seen in many cities today. Yet in the face of all this, the people seem happy, and the typical Italian generally wears a smile, whether dressed in rags or in broadcloth. It seems a part of their nature to look happy.

It was just last evening that I saw an old woman who sells matches on the street, and her little boy fast asleep on a doorstep, no doubt warmed with the trade of a few centesimi for the day, they had fallen into that land that has few ills and troubles.

Continuing our journey southward, we have reached the beautiful city of Florence. In point of art and sculpture masterpieces this is one of the richest cities in the world. For example, there is in the Vecchio palace a statue of a small boy holding a fish, which is so arranged that the water from the fountain pours out of the fish's mouth, and this little statue, two feet high, is valued at \$2,000,000. In fact, the Smithsonian Institute of Washington offered this large sum for it, but the money was refused.

The City of Florence.

Florence is a noted city because of its past history and the noblemen who have lived here. It was the home of Dante, Michel Angelo, Zanobi, Romolo, Corilla, Macchiavelli, Rossini, Galileo and also Amerigo Vespucci, the American discoverer, besides many more who were just as illustrious as these named. We stood upon the very spot where the great preacher and reformer Savonarola was burned because he dared to reproach the Florentines of their sins and to speak what he believed to be true. After he was burned his ashes were thrown in the Arno river and borne away to the Mediterranean sea to await the resurrection day.

Of the noted buildings I may mention the cathedral, Vecchio palace, Campanile, Baptistery, Uffizi picture gallery, the famous Pitti palace, Church of Saint Lorenz, of the Annunziata, Saint Croce, Maria Novella, palace of Riccardi, Bargello, and the Ponte Vecchio, the wonderful bridge which links the Uffizi and the Pitti palaces together.

We were very fortunate to be in Florence when the beautiful Boboli gardens were open, which happens only two days during each week. We were guests at the Hotel Jennings Riccio, which was once a famous old palace, and what a fine time we did have here. It was indeed a palace hotel and we have lived high for the few days we have been here.

Florence is surrounded with beautiful mountains which at the foot are skirted with hundreds of olive groves, most of which fruit is shipped to America. Italy is also a land of vineyards, for hill after hill and mountain after mountain are covered with elegant grapevines.

Florence is a city of 250,000 people and is a great center for the manufacture of jewelry, much of which also goes to America. Today I met Miss Long, the charming daughter of Dr. Long of Madison, Neb. Miss Long remarked that she had read a number of the letters in The Norfolk News from the pen of the special correspondent before she left her home in June, and enjoyed them immensely. It seemed like a letter from home to meet one from Madison. Miss Long was happy and said she was having a splendid time.

Another of my party had a loss at Florence. This time it was an old lady, who lost her American express checks, about \$130, and all the money she had. No trace can be found of the checks, but the company say they

will refund the money to her, and this cheers her up.

Dr. Ray Feels for Mormons.

We really have a circus at times, because never a day goes by but what somebody gets lost from the party, and I am sure I can't see how Brigham Young ever got on with his forty wives, for most men find it takes all they can do to support one.

But we are ready to leave Florence and must hasten on to Rome, where we stop several days. Located as Florence is, on the Arno river, it is very beautiful and we are all only too sorry to leave so soon. But "duty calls and we must go."

Charles Wayne Ray.

Sorrento, Italy, Aug. 8.—We are still going south and leaving Florence we went to Rome, the capital of Italy. Here we left our baggage and went on to Naples for we return to Rome after a few days.

Naples is especially beautiful, because of the magnificent scenery in and around the bay which is so charming that the poet has written "See Naples and die." This is a city of 600,000 people and it is a great seaport town.

The National museum and the Castle of Saint Elmo are well worth a visit.

Thieves, Beggars, Anarchists.

Of all the cities in Italy this is the place of thieves, beggars and anarchists. And really after you go through the tenement districts, as I have done five times, you will not wonder that the above-classes exist in large numbers. But I must say that the upper class of Italians are very fine people and deserve our best prayers. Then there is, I believe, a large class of laboring people, who are very poor, but who are striving to make an honest living.

From Naples we took an excursion to Posillipo a beautiful city high up above Naples, from this summit one can see far over the bay that lies beneath. In Posillipo is a magnificent Egyptian marble tomb built for himself by Barone Schilizzi with a large dome that cost two million francs.

Our next stop was at Pompei, the ruined city that was destroyed completely by Vesuvius in 79 A. D., and the city remained buried for 1,700 years, and was discovered by Joseph Tjorrell. And even now only two-fifths of the ruins have been excavated, although the work is still progressing. In going over the old ruins we saw the relics of many noted houses. Among these are the Temple of Apollo, Fortune, Jupiter, Isis, the Greek Forum, Comis theater, court of justice, Tragic theater, houses of Rufus, Fanno, Centenario Tragic poet, Surgeon Siculo, Adonis, Apollo, Vetti and Villa of Diomedea.

It is said of Pompei that it was the miniature of the civilization of that age. And here within the narrow compass of its walls was contained, a specimen of every gift which luxury offered to power. In its glittering, but minute shops, its tiny palaces, its baths, its theaters, its forums, there was energy, yet corruption, there was refinement, yet vice, which was believed as a model of the whole empire, in which the heathen gods seemed to marshal all the energies of evil and corruption.

And yet like a flash of lightning this sinful, flourishing city was buried in a day with ashes and lava from Vesuvius, so that it was hidden for many centuries, only to be discovered by mere accident. Thus cities rise and fall.

After a careful examination of the ruins in this unfortunate city we took a fast express for La Cava dei Tirreni, a city of 25,000 people in the midst of an elegant mountain scenery.

While in La Cava we were guests at the grand hotel Victoria, which was an ideal hotel. This hotel was formerly a royal palace in the sixteenth century. It was built by Barone Gaetano Filangieri and was occupied by him for many years, but as he was a military man the reverses of war and the failure of his expeditions resulted in the loss of his property, and at last he died a discouraged and disappointed man. After his death the palace passed through many hands until at last it was turned into a hotel.

It is a large four-story marble house with corridors, reception rooms, parlors, reading rooms and private dining rooms. It is not only mammoth, but it is also beautiful. There are three large fruit and flower gardens connected with it, so that you see lemons, oranges, figs, pears, peaches, and other fruits, and even flowers, all growing in the same garden.

Thus it is most interesting, attractive and comfortable. The house is kept by Mr. and Mrs. R. Apicella. He is an Italian, and she is a Swiss woman.

More than this Mr. Apicella is a fiend on relics, and thus has room after room, and case after case, full of pictures, coins, dishes, statues and swords, in fact, almost everything, so that he has a most enjoyable museum.

Treated Like Kings.

Here we were treated like real kings and queens, and we were made very welcome.

And if my readers ever go to La Cava, I most highly recommend the Hotel Victoria.

I hired five carriages for a coaching trip of fifty miles to Sorrento. This is considered the famous Italian drive. Passing up and down the mountains you see all the possible beauty of the terraced orange and lemon gardens, and thousands of vineyards. About half way to Sorrento we came to Amalfi, a very ancient town, and, at one time it was so powerful as to offer resistance to the Norman rulers of Naples, and to the Pisans. And at that time had 50,000 inhabitants, and also possessed one of the finest navies in the world. It seems that the downfall was due somewhat to natural

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causes. A fearful inundation in the fourteenth century and a succession of disastrous landslides completely wrecked the town. Amalfi is now a town of about 7,000 people. It has a good trade in macaroni, soap and paper.

Our drive continued on to Sorrento, a distance of fifty miles, and for thirty miles the road led along the Mediterranean sea. The road is simply a pass, blasted out in the rocks, and cut through the mountains, and it is a magnificent trip. We wound our way up one road above another until at last we reached the summit and could survey the landscape o'er.

Then we descended the hills until we came low in the valley among the orange and lemon groves, splendid to behold. And at last we entered Sorrento late in the evening tired, hungry and dusty, but with a determination to fight the flies, which never sleep, but at night always have a dance.

I must say adieu,
Chas. Wayne Ray.

Notice of Hearing.

To Mrs. L. E. Mayhew, first and real name unknown, Belinda Heltzman, Laura Heltzman, Hattie Heltzman, and Warren Heltzman and Clarence Heltzman, minors, and all other persons interested in the estate of Samuel F. Heltzman, deceased.

You are hereby notified that on the 10th day of August, 1910, Belinda Heltzman, administratrix of the estate of Samuel F. Heltzman, deceased, filed her petition in the district court of Madison county, Nebraska, the object and prayer of which are to obtain a decree authorizing and directing Belinda Heltzman, administratrix of said estate, to execute and deliver to Mrs. L. E. Mayhew a deed containing full covenants of warranty to the following described real estate, lot seven (7), Durland's Suburban Lots to Norfolk, Madison county, Nebraska, in pursuance to the terms of a certain written contract between said Samuel F. Heltzman and Mrs. L. E. Mayhew.

Said petition will be heard at the court house in the city of Madison, in said county, on the 1st day of October, 1910, at the hour of a. m.

It is further ordered that notice of the pendency of this petition and of the time and place fixed for the hearing thereon be given by publication for six successive weeks in the Norfolk Weekly News, a newspaper published in said county and state.

Dated this 11th day of August, 1910.
Anson A. Welch,
District Judge.

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